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RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

Report for the year 1817, of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others: and now carried on under the direction of the Methodist Conference.

(Concluded from page 259, vol. 3.)
AMERICA.

The Committee cannot close this brief view of the present state of the missions committed to their management without congratulating the friends who have so liberally subscribed to their support, upon their prosperity, and calling upon them to unite in acknowledging, in their preservation, success, and extending influence, the hand of him whose counsels alone can efficaciously direct such a work, and whose blessing alone can make it to prosper. In every station to which the Committee have adverted, indications of advancement and progress present themselves, and equally demand a tribute of devout gratitude for past, and afford the cheering stimulus of hope for the future. In the West Indies, our oldest mission—a mission equally interesting to humanity and to piety, is with every year becoming more commensurate to the wants of the black and coloured population; the wilds of our American colonies are more deeply penetrated, and the worship of God established where his name and Sabbath had been too generally forgotten; the outcasts of New South Wales hear the voice of praise around their dwellings; Methodist missionaries have planted themselves by the side of those excellent men who are giving Christianity with all its blessings to the pagans of Southern and Western Africa, not as rivals of their work, but as helpers of their joy; and the elements of a system of Christian instruction, and an efficacious Christian ministry are prepared for the fallen Christians, and atheistical pagans of Ceylon, which are gradually coming into more efficient combination, and more energetic results. To so extensive a missionary system the Committee are confident the friends of religion will not become indifferent, hitherto they have aided it by their prayers, by their approbation and support; and they will scarcely need to be reminded, that the enlarged exertions which have been made under the in-

fluence of that spirit of missionary zeal, which they have both shared with and reflected back upon each other with increased power, will demand the persevering application of their counsel, influence, and effort. Increased vigour has been infused into the old established missions; but as to many of the stations, the work is in its infancy; the verdure only begins to gladden the surrounding desert with incipient life, and the light to break through the darkness. To them the work, begun under auspices so encouraging, must be, from time to time, solemnly committed; until the full fruit of their sacrifices, prayers, and efforts shall be reaped in the permanent and triumphant establishment of the kingdom of Christ in regions where his name is not known, or known only to be degraded by the wretched fiction of a nominal christianity.

The Committee noticed in the last Report the enlarged concern for the state of the heathen, and the renewed ardour for the enlargement of the kingdom of Messiah, which had been produced in different parts of the kingdom by the operation of Missionary Societies, and the publick services, and proceedings connected with their formation, or anniversaries; and the experience of another year has afforded additional proofs of the efficient operation of these stations, in not only increasing the funds by which the work has been greatly extended, but also in producing or deepening those principles of religious charity and pious action, which so justly accord with the designation of the Christian as "the light of the world;" and afford the best pledge of steady and persevering exertion in the loftiest and best of causes. Under the example of those places which were "forward in this work," new Missionary Societies have been commenced in several important towns and districts; and local Associations and Branch Societies have been extended into the neighbourhood of those places where they had been previously formed; and whose exertions, so far from having abated, appear to receive new impulse from every statement with which they are furnished of the pressing calls of the heathen, and the increasing demands upon the Missionary Fund. As to the state of the Funds, the accounts which follow contain the details which it is the duty of the Committee to present; but it is due to the liberality with which the missions have through the past year been supported, to state generally, that the sums received from June 24, 1816, to June 24, 1817, amount to 17,237*l.* 4*s.* 3*½d.* a much larger sum, notwithstanding the pressure of the times, than has been, in any former year, obtained for this interesting work. The balance in the hands of the General Treasurers, exclusive of that which is already occupied by bills, for which they are under acceptance, will be 1519*l.* 18*s.* 6*½d.* a sum which, thought it must be soon annihilated by the outfits of the new missionaries to be appointed, at a season of the year when the supplies from the auxiliary societies are usually the smallest, does yet call for abundant thankfulness to God, and to his servants, whose "spirits have made them thus willing" to contribute to his cause, and the necessities of a perishing world.

In addition to the Missionary Societies at home, the Committee

have the pleasure to report, that this plan of raising supplies for the work has been adopted in some of the Mission stations abroad, and with the promise of considerable success. A society, entitled "*The Bahama Methodist Missionary Society*," was formed in New Providence in the course of last spring, which was followed by "*The Methodist Missionary Society for the District of Nova Scotia*," including New Brunswick, and Prince Edward's Island, which was formed at Halifax. June 3d. A similar society has also been formed in Demerara, the subscriptions to which are expected to amount at the end of the year, to 100*l.* sterling. The Committee have recommended the attempt in other foreign stations, and doubt not of its success. The subscriptions of the societies already formed will appear in the next Report, and will exhibit a pleasing proof, that they who have been so greatly indebted to Christian benevolence, are willing to exercise it towards others; and that the remembrance of their own destitute condition has led them to pity those who are yet "without God and without hope?" or, as the sentiment was affectingly expressed by a female slave, when bringing her contribution to the Demerara Missionary Society, "*we ought of all persons to help our poor fellow-creatures; once we had not the Gospel, but the people of England have sent it to us, and we ought to help in sending it all over the world.*"

Among many instances of the great kindness of individuals to the missionary cause, which have occurred within the year, and which the Committee thankfully acknowledge, they feel bound specially to mention the liberality of John Irvin, Esq. of Bristol who, in the course of the year, has sent out to the West Indies two single missionaries and one married missionary, in his own vessels, free of all expense; and who has accompanied these generous favours with offers of similar assistance in future. These instances of the kindness of this gentleman to our missions, by which important savings have been made to the fund, have been suitably felt by the Committee, and will, they doubt not, be publickly acknowledged in the minutes of the Conference.*

The Committee having made these statements, now beg leave, with an earnestness for which the importance and pressing nature of the cause of missions will be a sufficient apology, to urge upon the society, and its friends, the necessity not only of constancy, but of increased activity in a work so eminently and immediately "the work of the Lord." They acknowledge, with joy and gratitude, the sums above stated, as highly creditable to the pious zeal and benevolence of so many District societies, and to the activity of their committees, their secretaries, and collectors. They acknowledge, with the liveliest feelings, the subscriptions and dona-

* The following resolution appeared in the Minutes of the Conference since published.

"That the respectful thanks of the Conference be presented to Mr. J. IRVING, of Bristol; for his generous support of our Missions, by the grant of a gratuitous passage in his ships to the West Indies, for three missionaries, and for the wife of one of them, during the past year."

tions of many persons of other religious denominations, whose love to the common cause of Christianity is the only motive which could influence their co-operation and assistance. They wish to pay a just tribute to the unwearied exertions of those ladies who in various places, have successfully pleaded the cause of the heathen, and largely aided the Mission Fund; and they hail with joy the formation of several Juvenile Societies, as their co-adjutors in the work of Christ; and see, in the spirit with which the Missionary cause has animated them, an encouraging pledge of the permanency of those plans which have been devised for providing those resources, without which missionaries to the heathen cannot be sent. The missionary spirit thus excited, bound up with early associations, and connected with the ardent feelings of youth, will give its character to the man, and animate the efforts of future life in the cause of God. But with all these causes of gratulation, the Committee conceive that there are places in the connexion, where the plans of the society might be carried into further operation, and the subscriptions greatly enlarged; and on such places, and on those persons residing in them, by whose influence and activity only the measure can be promoted, the Committee would commend the subject to serious attention. Every consideration, which can excite a mind which loves Christ, which burns with

“A jealous, just concern
For his immortal praise”

is furnished both by the state of the world, by the state of missions in general, and the Methodist missions in particular, to induce those who have actively engaged in the cause already, to perseverance, and fully to win over to their help, those whose aid has hitherto been but partial and occasional. The prosperous or hopeful state of almost every mission which has been attempted, the abundant opportunities of extending the work in various directions, the premature deaths of missionaries, martyrs in the cause of benevolence and piety, the new stations in the West India islands, which cannot be filled up and maintained without enlarged supplies; the important call to minister to the wants of the four millions of pagans in the island of Madagascar; the necessity of sending another missionary to cheer the solitude and aid the labours of Mr. Shaw, now alone among the savages of South Africa; and finally, the important mission in Ceylon, where we are especially called to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the progress of Paganism and Mahometanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is to deny God, and the almost universal practice to worship devils. These are the considerations which the Committee wish to leave on the minds of the publick, and to lay this great cause before them, and before that Saviour, whose glory aims to make known; and to the enlargement of whose kingdom it is its office to administer. “Blessed be his glorious name for ever, and let the whole be filled with his glory.” Amen.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fourteenth Anniversary.

Freemasons' Hall was crowded, on Wednesday, May the 6th, long before the commencement of the meeting. At twelve, the president, lord Teignmouth, took the chair. An abstract of the report having been read by the Rev. Mr. Dealtry, the meeting was addressed, in moving, seconding, or acknowledging resolutions—by the chancellor of the exchequer, and the bishop of Cloyne—by the American ambassador, and the earl of Harrowby—by admiral sir James Saumarez, and the Rev. Ralph Wardlaw of Glasgow—by the bishop of Norwich, and the bishop of Gloucester—by the Rev. Robert Newton, and the ambassador of the prince of Hesse Homburg—by sir Thomas Acland, and the Rev. Dr. Henderson—by the treasurer, John Thornton, esq.—by the bishop of Derry, and Mr. Wilberforce—by the Rev. John Owen—by the Rev. professor Farish, and lord Gambier—by James Haldane, esq. of Edinburgh, and the Rev. Dr. Thorpe.

Extract of Report.

In conformity with the plan adopted in preceding Reports, a course is pursued, in selecting the most important particulars from the mass of materials, as nearly geographical as circumstances would allow.

West and South of Europe.

The general state and proceedings of the Societies formed in the West and South of Europe are detailed in the following order: United Netherlands; Hanover; Brunswick; Prussia; Hamburg; Altona, Lubeck and Bremen; Mecklenburg; Frankfort; Hesse-Darmstadt; Hesse-Cassel; Nassau; Waldeck and Pyrmont; Saxony; Saxe-Weimar; Wartemberg; Switzerland; Valleys of Piedmont; France; Italy.

For particulars, we refer to the Compendium subjoined; but shall here extract a few circumstances respecting these Societies.

Of the Netherlands Society it is said:

Among the objects in which this Association is engaged, one is, an edition of the Malay Bible in the Arabic Character. With a view to encourage a work so much needed by the Malay population of the East, who are chiefly Mahomedans, your Committee arranged for such an extension of the proposed impression as would allow for 5000 Bibles, and 5000 extra Testaments, to be placed at the disposal of your Society.

The want of the Scriptures at Hildesheim, the Report remarks, may be inferred from the statement of a respectable Parish Minister that, on his first settlement among his charge (five years before,) NOT A SINGLE COPY OF THE BIBLE WAS TO BE FOUND IN THE VILLAGE, CHURCH, OR THE SCHOOL. How acceptable, under such circumstances, this supply must have proved, it will not be difficult to imagine; and your Committee could not, without emotion, hear themselves thus addressed, by the Rector of the Protestant Grammar School of St. Andrew, on receiving for his disposal, 100 copies of the Bible:—

“Do not despise the thanks which we offer you, with pure hearts. This donation shall stimulate us afresh, to watch over the best interests of our youth; and by the publick reading and expounding of the Scriptures, to kindle the flame of religion in their hearts, and thereby render them truly wise and virtuous.” After such a representation, it will be heard with pleasure, that a Bible Society has been recently formed at Hildesheim.

The Committee of a Society at Cologue, auxiliary to the Central Prussian Society, represents the desire to possess the Scriptures particularly among the Roman Catholicks, to have become of late so eager, as to fill them with astonishment and, they add, “While formerly we were reminded of those words, *He came unto His own, and His own received Him not;*” we may now appropriate that more consolatory declaration, “*To as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His Name.*”

Of the Frankfort Society it is stated—

The progress made by the Bible Society in the free city of Frankfort, on the Maine, is truly gratifying, and has drawn from the emperor of Russia a strong testimony of his commendation and friendship.

The influence of this Society has extended to many of the neighbouring parts, and the demand for the Scriptures has increased, in a degree which has surprised, and, from the narrowness of their means, even embarrassed the Managers of the Institution. “My room,” says the Secretary, “was often, on Sundays in particular, so crowded with people, that I was obliged to confine myself to one of the corners of it.”

These applicants were, chiefly, day-labourers from Fulda, Hesse Cassel, Bavaria, &c. and not more desirous of the Scriptures, than sensible of their value; but from the smallness of their earnings, unable to give more than a trifle, and some not even that for a Bible.

In reflecting on these circumstances, the Secretary adds—“As the desire after the word of God manifests itself in so marked a manner in these poor people, and frequent proofs encourage us to cherish the pleasing hope that the Lord will make them rich in faith, by the communication of his word, the Committee will joyfully lend their assistance to the furtherance of this work;” nor can it be doubted, that, in this pledge, every member of the British and Foreign Bible Society will very cordially unite.

The Wurtemburg Society has exerted itself with the most beneficial effect.

The Clergy, in the country places, have very zealously co-operated. On announcing their design, not only the rich, but even some of the most indigent of their parishioners, have come forward with contributions, in proportion to their respective circumstances; and “many who had not had a loaf of bread in their houses for weeks together, were not behind others in offering their mites, that they might obtain possession of a Bible. The distribution of Bibles which took place on the festival of the Reformation, while it gratified

many, must have excited, in not a few, desires to possess this Holy Book; and, as the obstacles in the way of supplying them are great, the assistance of the British and Foreign Bible Society will still be required, to enable the Wurtemberg Bible Society to surmount them.

In Italy, the Report states,—

Editions of the Catholick New Testament, of Martini, without note or comment, have been printed both at Turin and Naples: and many channels have been found, through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

Of the formation of a Bible Society at Malta, and of the important sphere of its operations, we gave some account in our last volume, pp. 385, 386.

On this subject the Report states—

This active Institution, for the encouragement of which your Committee voted 500*l.* has opened a correspondence with places of considerable importance; and is using every exertion to render its advantageous position conducive to the dissemination of the Scriptures, alone the shores of the Mediterranean, and even in the interior of Asia.

Distribution of the Scriptures among Roman Catholicks.

In speaking of the facilities which the Committee have formed for this purpose, it is said—

Your Committee are compelled to admit that such facilities have not been universal.

In some of the countries of Europe, professedly Catholick, difficulties have arisen, which have caused a temporary interruption to the progress of Bible Societies, and to that circulation of the Holy Scriptures, which it is their sole and exclusive object to promote. Such has been particularly the case in Austria and Bavaria; in each of which, edicts have been published, forbidding the establishment of Bible Societies; suppressing those already in existence; and actually prohibiting the receipt and possession of copies of the Scriptures, printed in foreign countries, though furnished only to the Protestant population.

Your Committee have, however, the satisfaction to state, that, in various parts of Catholick Germany, notwithstanding the opposition which has been made to the free circulation of the Scriptures, a wide and effectual door for their entrance has been opened. Several versions of the New Testament, executed by Catholick clergymen, continue to be most eagerly inquired after, thankfully received, attentively read; the more so, as they have obtained the sanction of several Episcopal authorities.

In particular, the Catholick Professor of Divinity at Marbourg, Leander Van Ess, has persevered in his illustrious career of printing successive editions of his German New Testament; and distributing them, through a variety of important channels, among the members of his own communion.

Encompassed with difficulties, he has been neither intimidated in his resolution, nor obstructed in his work.

In the course of the last autumn, the professor, though greatly exhausted by incessant exertions, undertook a biblical tour through some of the provinces by which the place of his residence is surrounded. "My aim," said the professor, "will be, to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the Word, on the right hand and on the left." In this spirit he performed the journey which he had projected; and returned from it considerably strengthened, both in his determination to disperse the Scriptures, and in his means of accomplishing their dissemination.

Your Committee, regarding the circumstances of the Professor as particularly advantageous, and desirous to avail themselves of the opportunities which his zeal and activity afforded them, answered all his applications by the most liberal grants; and, in the course of the year, have supplied him with funds to the amount of 5000*l.*

An account of their expenditure has been regularly transmitted; and your Committee owe it equally to the professor, and to the members of the Society, to say, that the statements have, on every occasion, been most minute and satisfactory.

North of Europe.

Returning to the North of Europe, your Committee will commence their account of the transactions in that large and interesting portion of the Biblical Field, by observing, in general, that the conduct of their excellent and indefatigable agents, the Rey. Dr. Patterson, Mr. Pinkerton, and Dr. Henderson, (the last of whom they have the happiness of seeing among them, on this anniversary,) has continued to be characterized by that diligence, zeal and propriety, which justify the confidence reposed in them by your Society, and have endeared both their persons and their services to the Patrons and Directors of the Continental Bible Societies with which their labours are connected.

The state and progress of the Societies in Denmark, Iceland, Sweden, and Norway are then reported.

Reference is made, with just approbation, to the address of the Landgrave Charles of Hesse, delivered at the first anniversary of the Sleswick-Holstein Bible Society.

A Society at Rendsburg states—

"The establishment of Bible Societies has evidently had the most beneficial influence in reviving Christian principles in the minds of men, in this time of infidelity and contempt of religion."

The Committee of the Gottemburg Society observes, that

"They have good reason to believe, that the increased call for Bibles proceeds from an awakened seriousness in the people; which will not allow them, any longer, to do without this most important necessary of life for their souls."

The Upsala Bible Society

Is stated to have been "greatly assisted in its progress, by the Archbishop's impressive Circular, so becoming the head of a great dio-

cese; which received unqualified approbation, and produced good fruit both at home and abroad." Similar testimonies are borne to the superior ecclesiastics in other Societies, and of those in Wexio, Carlstadt, and Hernosand, it is emphatically recorded, that, in all three; their Bishops have taken the lead, with a character and zeal well befitting Ministers of the Most High.

(*To be continued.*)

JEWS' SOCIETY.

Tenth Anniversary,

The annual meeting, at Freemason's Hall, took place at two o'clock; the President, sir Thomas Barrington, M. P. in the chair, who opened the business of the day with his accustomed simplicity and piety.

The Report of the Year, containing much encouraging information, was read, to a very numerous meeting, by the Rev. C. S. Hawtree, one of the Secretaries. The Society, it appeared, is now completely set free from financial embarrassments, and is maintaining a steady economy in all its departments. The income of the year had been 9,284*l.* 17*s.* and its expenditure 8,495*l.* 18*s.* The first edition of the Hebrew New Testament has been all circulated among Jews at home and abroad; and the Committee are preparing a second edition, on Stereotype plates. They have also engaged some learned Hebrew scholars to review the translation, in order that an edition may, at some future time, be issued, which shall commend itself even to the most learned Hebrew critics of the Jewish nation.

Encouraging information has been received from the Rev. Lewis Way, respecting the state of the Continental Jews; among whom there is manifestly a considerable commotion, and an earnest desire to promote a moral improvement.

After the Report had been read, the Jewish Children educated by the Society were introduced to the meeting, by the Rev. Basil Woodd, and sung a Hebrew Hymn, and the Hosannah in English.

Resolutions were moved and seconded, respectively, by the Bishop of Gloucester, and sir James Sumarez—by Mr. Wilberforce, and the Rev. Robert Cox—by lord Gambier, and the Rev. John Owen—by Robert Grant, and the Rev. Edward Cooper—by Mr. Babington, and professor Farish.

Mr. Woodd, on introducing the Jewish children, availed himself of the impression which he perceived that the sight of this cheerful and healthy little band had made on the meeting. The members, he said, had heard a written Report, and they now saw before them a living Report. When he looked on the meeting, he read the feelings of their hearts; and was persuaded that many prayers were at that moment, ascending to the God of Abraham, Isaac, and Jacob, in behalf of these little ones, who were *beloved for their father's sakes*. Their fathers' God had taken them under His protection; and the earnest prayer of all Christians should be, that He would "number them with His saints in glory everlasting." These dear children

were of the house and lineage of Jacob; and were related, as to the flesh, to Him who was *bone of our bone and flesh of our flesh*. He would entreat the earnest prayers of those who loved the Lord Jesus Christ in behalf of these babes, that they might, like the Blessed Redeemer, *increase in wisdom and stature, and in favour with God and man*. The Saviour, in the days of His flesh, held out His gracious arms, to receive the young, and said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven*. The Society was endeavouring to imitate that blessed example, and had taken these Children under its care to bring them up *in the nurture and admonition of the Lord*.

The bishop of Gloucester urged the commands of the Scripture, to pray for the conversion of the world, and the example of the Church, with the prominence given by her to the case of the Jews. It was a ground of self reproach, that Christians had been so tardy in their endeavours to bless that people; and of mutual congratulation, that the work was at length begun and, as they had seen and heard that day, was prospering. His lordship spoke highly of the character of the Rev. Nehemiah Solomon: and had never, in the discharge of his duties, laid hands on any man with more pleasure than he did on that justly esteemed man, when he admitted him to holy orders.

Mr. Wilberforce congratulated the Society on having surmounted the peculiar difficulties of its infant years: and referred, with particular pleasure, to the wide dispersion of the Hebrew Testament; and to the erection of a Christian Temple, for Jews, on a spot where once the very name of that people was a bye-word and a proverb. In contemplating what it had pleased God already to accomplish, they were encouraged to hope that they should see yet greater things than these. In the emperour of Russia, a second Cyrus had appeared, equally ardent with whom the Spirit of the Law had first stirred up to restore and bless his ancient people. That magnanimous monarch employed his resources in the extension of Christianity, and was particularly characterized by a warm attachment to the interests of degraded Israel. Mr. Wilberforce exulted in the growing strength of the Society, and trusted it would be increasingly prosperous: it was engaged, however, in a work which could proceed but slowly; like the changes which take place in the natural world, where a dreary winter is succeeded by a cheerful spring, and then a warm summer, leading on to a fruitful autumn. The buds and the blades of grass were scarce in winter; but by the genial warmth of spring, they increased and multiplied, till the earth was covered with verdure. The refreshing influence of the Holy Spirit, and the invigorating Grace of the Saviour, would descend on their labours, *like the rain on the mown grass, and as showers that water the earth*.

After some warm testimonies of regard to the Rev. Lewis Way, now travelling on the Continent at his own charge, in furtherance of the Society's objects, and who is the individual referred to in the following Resolution, Mr. Wilberforce submitted his motion to the Society:—

That this Meeting acknowledges, with devout thankfulness to the Supreme Disposer of all things, the encouragements which have been afforded by the improved state of the affairs of the Society during the past year, and particularly by intelligence received from the Continent, to proceed with new zeal in their work of faith and labour, of love toward the House of Israel, and, while they desire to give the whole glory to God alone, they cannot refrain from expressing their sense of obligation to that benevolent individual by whose means those communications have been received.

The Rev. Robert Cox, who had accompanied Mr. Way as far as Moscow, and was just returned, communicated, in seconding this motion, much encouraging information to the Meeting, as it proved that a spirit of inquiry and of reform was rapidly increasing among the Continental Jews. In many instances, the New Testament was read with eagerness by the Jews. In the streets of Moscow, for instance, Mr. Cox had seen a Jew reading that Sacred book to a company of fifteen Jews, who were earnestly listening to him. Every thing indicated that the time of mercy toward Israel was approaching. Lord Gambier, the Rev. John Owen, Mr. Robert Grant, and others addressed the meeting with much effect.

Mr. Grant, in particular, urged the powerful claims which the nation of Israel has on the gratitude of Christians. The rivers of Salvation should run back to the sea from whence they came. The elder brother should be invited to enter the house, and participate in the feast which celebrated the return of the prodigal to his father and to his duty. All should be undertaken and carried on in a spirit of conciliation. Should the Jew reproach us with the tortures which even in this country his people had been made to endure, and the painful deaths which many of them had suffered, let us take shame to ourselves: but reminding him of the true character of that period of our history, let us assure him that what his people then endured was the work, not of Christians, but of Anti-Christians; and that it took place at a time when Christianity herself was weighed down under a load of superstition—when the Scriptures were under a seal—when the Spirit and the Bride said, “Come!” but said it to no salutary purpose; for the fountain was shut up and sealed. Should the Jew still hold out, should he still refuse to be reconciled, let us lead him to the Holy City, and direct his eyes to Him *whose soul was exceeding sorrowful, even unto death*; but who, nevertheless, spent his last breath in imploring forgiveness on his murderers—*Father forgive them; for they know not what they do!* Let us call his attention to the promises made unto the father, and especially to that song of mercy and judgment, which the lawgiver of Israel, in sight of the promised land, delivered as a kind of charter, by which they were to hold that land in possession. *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.* Such was the pledge with which the charter was ratified: and the Heavens that heard it are still spread over this people; and the earth which listened to it is still firm under their feet. *The Lord's portion is still His peo-*

ple; and Israel is still the lot of His inheritance: and the Lord shall judge His people, and repent Himself for His servants, when he seeth that their power is gone, and there is none shut up or left. Yes! the day will come, when Israel shall dwell safely; and when the Gentile shall join with the child of Abraham, shouting, *Blessing, and honour, and glory, and power, be unto Him who sitteth upon the Throne, and unto the Lamb for ever!* Till that glorious day arrive, let the standard of the Cross be unfurled; and let the posterity of Jacob be invited to rally round it! God will prosper these efforts; Christians will go on, conquering and to conquer; till, at last, their warfare will cease, merely because, like the great warrior of old, no enemy will remain to be conquered.

DOMESTICK.

SECOND ANNUAL REPORT OF THE DIRECTORS OF THE DOMESTICK MISSIONARY SOCIETY OF CONNECTICUT AND ITS VICINITY.

To the Domestick Missionary Society convened at Middletown, on the third Tuesday of June, 1818.

(Concluded from page 269, vol. 3.)

Mr. Boardman laboured six weeks at Bridgewater. This parish has been, for several years, destitute of the stated administration of the word and ordinances of the gospel. When Mr. Boardman commenced his mission among them, a general coldness and unconcern on the subject of religion, was too visible among all classes. Still the serious part of the community were rejoiced at the arrival of a missionary among them. Christians soon began to be sensible of their backslidings, and, in some measure, to awake to duty. The assemblies for worship became full and solemn; many were sensibly impressed; several "labouring and heavily laden," came to Christ, and found rest to their souls. Hardly a meeting was held in which a part of the audience were not in *tears*; and a number, who had for a considerable time indulged the hope of the gospel, came out from the world, and, by a publick profession of faith, attached themselves to the visible kingdom of the Redeemer. "I think I never saw," observes Mr. Boardman, at the close of his mission, "a more encouraging prospect of a general and powerful revival of religion."

Mr. Johnstone commenced his missionary labours, in Salem: in July. He found the Church very small and a large proportion of its members in the *decline of life*; but took encouragement from the spirit of *penitence and prayer*, which he discovered, generally pervading the little company of Christ's professed followers. His expectation of a *blessing*, he says, was much strengthened by the consideration, that this was one of those desolate places, which, under the influence of the divine Spirit, had touched the hearts, and were drawing forth the *charities and daily prayers* of sister churches throughout the States. The people constantly became more and more attentive, and Christians more engaged in prayer. The Mis-

sionary spent whole days in teaching and exhorting from house to house, and in attending religious conferences and prayer meetings. Sinners became *unusually solemn*, and a few began to be exercised with pungent conviction. One case occurred, in which the finger of God was so conspicuous, that it powerfully awakened the hopes, as well as fired the zeal of Christians, arrested the attention and excited the wonder of all, and became a *means of increased seriousness and more crowded attendance*. Numbers were, from *day to day, impressed*; and with deep and heart-rending solitude, enquired, "*What shall we do to be saved?*" "Now," observes the Missionary, "my hands were full. Never before had I such views of the awful responsibility of my station, of my utter weakness and want of wisdom and strength from above. Never had I such humiliating views of myself, such adoring views of the power and grace of God." From this time, (the middle of August,) for about three months, there were many instances of hopeful conversion every week. The meetings, although frequent, were full, and a deep and awful stillness pervaded the assembly. Nearly all appeared to feel, that God, in very deed, was present, and that they were transacting business for *eternity!* It was a most interesting spectacle, as this time, to look around the congregation, behold the animation and solemnity of Christians, and the strong anxiety and almost breathless silence of sinners; to see the eyes of the *former* sparkling through tears of joy, with every visible token that their hearts were ascending in grateful prayer; and to see the *latter*, in *general*, much alarmed on account of their danger; many bowed down under a sense of guilt and judgment to come; others with their native enmity slain, their hearts dissolved into penitential love, and their every look and gesture expressive of contrition of spirit, and praise to God and the Lamb.

Most who entertain the hope of having become Christians, during the revival, were under deep and increasing conviction *for several weeks*; with a distressing sense of their alienation from God and enmity to him; and fully sensible that nothing short of Almighty Power could subdue their proud rebellious hearts. They now appear composed and humble. Others, whose conviction was *more pungent*, were *suddenly* raised from *overwhelming distress* to the *height of holy joy*. One or two individuals who had *bitterly opposed* this work of grace, were powerfully impressed, the first religious meeting they attended.

Persons who disbelieved the inspiration of the Scriptures, have in a few instances, penitently renounced their infidelity, and set down, as little children, to learn truth at the feet of Jesus.

The subjects of grace, are, in the view of Christian charity, *from seventy-five to a hundred*. Seventy have made a public profession of religion, and a number more are expected, soon, to join the Church. Here are *some of almost every age*; but the *majority* are from twenty to thirty-five. Among them, are ten or eleven young families, in which the *husband* and the *wife*, it is hoped, were both called out of nature's darkness into God's marvellous light.

The members of a *Society of young Females*, who met once a fortnight, for *charity, reading and devotion*, were *signally blessed*. Thirty, out of about thirty-eight, are now professedly pious, although only five or six professed to be so at the commencement of the revival. To them it has been, indeed, as to many others, a time of *refreshing* from the presence of the Lord!

The change, in this place, is as *great* as it is *happy*. The Church is much *enlarged* and *strengthened*, while the members appear *harmonious* and *decidedly attached* to the *distinguishing doctrines of grace*. Men of wealth and of influence in the community, have been brought into the church; some of whom are ready to devote the tenth part of their annual income to the support of the gospel ministry.

Contemplating this glorious work—the *time—means and subjects*, it is, most manifestly, “the Lord’s doing, and marvellous in our eyes. Christians quickened—sinners subdued, and sovereign grace exalted! Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth’s sake.”

The preceding report embraces the Missionaries employed, the places where they have laboured, and the labours performed, with their effects, so far as they have come to our knowledge, on the best interests and highest hopes of men for time and eternity.

ANIMATING is the reflection, that so much has been accomplished!

Unnumbered individuals personally addressed on the great subject of their eternal salvation; families and schools visited and instructed and directed in the way of truth, holiness and peace; the sick attended; mourners comforted; associations formed for charity and prayer; the resources of societies augmented, concentrated and put into active operation; seasonable support under temporary embarrassments; religious zeal and enterprize awakened and properly directed; ministers settled; the truth, as it is in Jesus, proclaimed and embraced; Christian ordinances administered; some of the sheep of the great Shepherd, with faithful care, led beside still streams, and fed in green pastures; the lambs of the flock taken into the arms and carried in the bosom of pastoral love and tenderness; dispersed congregations collected and strengthened; churches harmonized and increased with the increase of God; the tempted succoured; the wavering confirmed; the formal quickened; and backsliders restored; converts of former years awakened and brought to decision on the side of the Lord; saints edified; the secure alarmed; the anxious directed to their only rock and refuge; conversions multiplied; lost immortals saved; the joy of heaven increased, and glory brought to the Father, Son and Spirit. These are the trophies won—these the monuments by grace erected, through the *instrumentality* of the *Domestick Missionary Society*.

AFFECTING, however, is the reflection, that so much is still left undone.

There remains yet very much land to be possessed. Your Missionaries have not even *visited* all the waste places of the State. The people, in some of these waste places, still “sit solitary with all their gates desolate,” and know not how beautiful upon the

mountains are the feet of him that bringeth good tidings." Had our means been commensurate with our *wishes* or *their wants*, we should have sent them him "that publisheth salvation."

Where the Missionary *has laboured*, his mission has been like the stay of one who takes lodgings for the night, and pursues his journey in the morning. The people had time but to *taste* the good things connected with the labours of the missionary among them, when they were left to mourn their too early bereavement of his presence, prayers and instructions. In the places where the missionary has laboured longest, and been the most *successful*, the work of evangelizing has but been begun; and though *hopefully* begun and *happily advancing*, unless *followed up* by a series of exertions, much incipient good, it is to be feared, will be lost,—which a patient *continuance* in well doing will consummate in the *permanent establishment* of gospel ordinances.

How distressing the thought of being arrested in our progress, and obliged to close this concern of christian compassion and benevolence! And must this be realized? Shall the labourers now in the field, be recalled, and their commissions taken from them, because, alas! *they cannot be supported*? Shall the churches which, from Sabbath to Sabbath, have opened their doors to them, henceforth be locked up? Shall the hungry they have fed be left to famish? *Must we say to those who know the sweet pleasure of gathering the dispersed and cheering the destitute go no more in the way of these desolate places?*

We will not, brethren, indulge the chilling apprehension. Although our *expenditure*, the last year, has *exceeded* our *income*, we will still go on, and neither faint nor despond. Relying upon a *favouring providence*, and your *prayers* and *exertions*, we would not desist from the enviable work of building up the waste places of our beloved state. The design is generally approved by the churches; the plan has succeeded, even beyond expectation; a *benefactress** has arisen, whose memory will be blessed for ages, and whose example, we trust, be as the first fruits of the liberality of other dying saints; charities are multiplied in the state, and the contributions to them all increased.

These, with other propitious signs of the times, conspire to urge us onward. And we will not indulge the fear, that the *benefactions of the churches* or the *donations of individuals* will be withheld; we will not, we cannot believe that the *intelligent, patriotick and pious people of Connecticut*, will suffer so *interesting and important* an object as that of the Domestick Missionary Society to fail or languish for the want of pecuniary support. We trust in God, they will do their *countrymen, kindred and neighbours*, and receive the blessing of many ready to perish—as well as "raise up the foundations of many generations." "And thou shalt be called, the *repairer of the breach, the restorer of paths to dwell in.*"

In the name of the directress,

NATH'L W. TAYLOR, Sec.

New Haven, June 15th, 1818.

Mrs. Elizabeth G. Talcott, of Wethersfield, has bequeathed 500 dollars.

MISCELLANEOUS.

MODERN MARTYR.

On the 12th of May, a youth, 18 years of age, of the Greek nation died an heroick death at Constantinople. This youth, who lived at Curutshene, on the channel of Constantinople, had at an unfortunate moment, gone over to the Mahometan religion, but soon repented of the step, and returned into the pale of the old Greek church. He was summoned before the Grand Vizier, who upbraided him with religious perjury. On his replying that he was born a christian and resolved so to die, he was conducted to the Istambyl Efendi (Judge of Constantinople) to be again instructed by him in the Mahometan religion, but he declined being instructed, and even went so far as to advise the Judge himself to turn christian; he was upon this beheaded on the 12th of May.

London Literary Panorama.

MERCY.

"Go, and sin no more."—Holy Writ.

Frail mortal! thou, who art but dust,
That kindly word to thee was given—
For though the Eternal Power is just,
Still Mercy is the child of Heaven.

Thou who hast trod through error's maze,
If haply thou thy fault deplore,
Then Mercy sheds her holy rays,
And bids thee—go, and sin no more.

If wand'ring wild, mid mental gloom,
Fond Mem'ry brings past joys to view,
And points to Pleasure's early tomb,
Wouldst thou those fleeting joys renew?

O, upward raise thy weeping eye—
That Power which can thy peace restore,
In Love's own voice, heard, from on high,
Entreats thee—go and sin no more.

Hast been deceiv'd by friendship's guise?
Trust not again its faithful glare—
Learn from thy errors to be wise,
And Heaven's pure friendship thou shalt share.

If thou hast met the world's rude spite,
No more its rankling hate deplore—
For MERCY sheds on thee her light,
And bids thee—GO AND SIN NO MORE! FLORIAN.

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